A U M

Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.—W.Q.J.

THEOSOPHY

Vol. XIV March, 1926 No. 5

THE OCCULTISM OF W. Q. JUDGE

WHAT was the real status of William Q. Judge in the nineteenth century Theosophical Movement? Is the question one of vital concern to Theosophists of to-day, since he and most of those who trusted or distrusted him are dead and gone?

He was one of the three most active participants in the foundation of the Parent Theosophical Society. He was the head and heart of the Movement in America until his death, March 21, 1896. At that time there were more Theosophists in America than in all the rest of the world. Three-fourths of the membership of the Esoteric Section were in his care and had been from the beginning. Whether as a worker, an organizer, a speaker, a writer, he was indefatigable.

Outside of the United States he was equally industrious. His correspondence was, next to that of H.P.B. herself, the most extensive and widespread. He was in South America, in India, on the Continent, and often in England. He was constantly promoting that circulation of contributory factors which might best conduce to the cohesion of the far-flung and heterogeneous elements which made up the Theosophical Society. To this end he was continually inviting speakers and writers from other lands to address the American Theosophists from the platform and through the pages of *The Path.* Equally he was solicitous that the most promising American members should form ties with the work and workers throughout the world. He labored as assiduously for *The Theosophist* and *Lucifer* as for the circulation of *The Path,* and each of those magazines had more readers in the United States than in its own country. He made all the standard Theosophical books accessible and more copies of all of them were distributed in America than in all other countries combined. At his instance the contributions from America to the support of the Headquarters at Adyar

were continuously more than those of the Indian Section itself. He insisted on genuine democracy in the conduct of the Society's affairs and the first and only semblance of democracy—autonomous Sections—was due to him. He, more than any and all others save H.P.B., made constant efforts to promote the Second and Third Objects of the Parent society on lines strictly in accord with the suggestions of the Masters. His consistent devotion to the First Object—the formation of a nucleus of Universal Brotherhood—drew from H.P.B. writing for the Masters, the recorded statements that the *life* of the Society was due to him and that his work was *"pure Buddhi."*

Mr. Judge was 24 years of age when the Parent society was established. He was not yet 46 at his death. Throughout those 21 years he worked, in season and out and without any distinctions of race, creed, caste, or color, to foster *Solidarity* and a *Theosophical Education* amongst all who might come into contact with the Theosophical Movement. If "by their fruits shall ye know them," then none can dispute or deny that his works establish William Q. Judge as a true Theosophist. They will be found true throughout to the Three Objects of the Parent Theosophical Society, and to the recorded Teachings of H.P.B. and her Masters. What was the secret of this consistency between profession and practice—a secret possessed by few others, then or now?

Around William Q. Judge, as around H.P.B. herself—around both while she was living, around him alone and solitary after her death—raged the fiercest, the most prolonged as the most momentous of the unending series of controversies which from the beginning marked every phase of the exoteric course of the Theosophical Society. The issues involved have been clouded and confused from the very first and this, be it noted well, not by either H.P.B. or by Mr. Judge. From the beginning they well knew these issues to be unavoidable, and labored at all times to make them clear to the humblest mind which might be seeking Truth in all things. No; these issues have been clouded by the open and professed enemies of the Movement, as was to be expected; most of all by pseudo-theosophists, pretended occultists, failures and traitors in the very Cause they professed to serve. For the well-meaning but misinformed average student—the great lay majority of Theosophists—the issues were and are confused, not only because of failure to gain an education in Theosophical fact and philosophy, but through the activities of foes and false friends of the Movement, and the supineness of those who have been content to leave Truth and the Teachers of truth without a defender, rather than disturb the cowardly pacifism of their own repose by taking up arms in the holiest of causes—that of the Teachers who brought them sweet waters. What wonder if one by one such luke-warm Theosophists drift little

by little into the company and companionship of those who defile both Teacher and Teaching?

We cannot distinguish between true and false Occultists till we have learned to discriminate between true and false Occultism. The brief facts above recited identify Mr. Judge exoterically as one of the two vital factors in the genesis, the development, the preservation of the Theosophical Movement during the first generation of Theosophical students. Nor will anyone dispute that the Movement is now split up into many fragments, discordant, dissevered, belligerent, having little in common save their mutual rancors, their mutual departures from the principles and practice of H.P.B. and Mr. Judge, their mutual differences in regard to the true status of both—and yet, withal, their mutual claims to be the *successors* of the Parent theosophical society, of H.P.B. and W.Q.J.

It is not difficult for anyone to find out that all these disputes and assertions, all these divisions, jealousies, recriminations on every side, trace back to, as they originate from, three things inextricably bound together: *(a)* lack of *genuine* devotion to the great First Object professed by all alike; *(b)* failure to acquire a *Theosophical* education as the *sine qua non* condition precedent to the attainment of that First Object; *(c)* consequent failure to discern the *real* nature of H.P.B. and W.Q.J.

Certainly, if we go by the testimony of the professed enemies of the Movement, neither Theosophy nor its two chief exponents are worthy of consideration. The one is represented by them all as a mere hodge-podge or invention by H.P.B.; she herself a bogus practitioner of spurious Occultism, a medium, a Russian political spy, a charlatan, and so on; her associates and followers mere fanatics, dupes, where not conscious participants in her career of deceptions. This is the testimony accepted by the world at large. Presumably every Theosophist knows this to be the case and, if he is not to be affected by it, he must have weighed the philosophy on its merits, must have examined the charges made against H.P.B. and have reached a clear and settled conviction as the result of weighing the evidences pro and con—must be a Theosophist on knowledge, not on faith or opinion.

Equally, when we enter the field of purely Theosophical controversy, the same situation obtains. If we are to go by the teachings given out as Theosophy by the various conflicting later exponents, if we are to accept in good faith their conflicting statements as to the true status of H.P.B. and W.Q.J., then both Madame Blavatsky and Mr. Judge are very poor Occultists and their knowledge in no way dependable, save as these later-day exponents may confirm or correct their teachings and their practices. It is here that confusion reigns nearly supreme in the Theosophical world, for average students have not gone into the case of Theosophical

Teachers and Teachings as they have gone into the case of the World *versus* Theosophy and the Theosophical Movement. Yet this has to be done by each student for himself if he is not to be affected by charges and counter-charges, claims and counter-claims —all in the name of Theosophy, all under the slogan "there is no religion higher than Truth." It must be done if Theosophical students are not to be misled and betrayed, and consequently the Movement itself be misled and betrayed, as has occurred so many times before in the history of the race.

One does not go far in such an investigation of Theosophical philosophy and Theosophical history before he encounters the truly Occult side of the Theosophical Movement— unfolded in the controversies over teachers and teachings. It will be speedily seen that Judge was, Theosophically, one with H.P.B. Identical in teaching, consistent in practice, with never the shadow of disagreement, dispute, or misunderstanding between them, they stand or fall together. To reject or belittle either, in whole or in part, is equally to reject and belittle the other. The issue is unavoidable. Judge was charged with ambition to rule or ruin by those who afterwards both ruled and ruined the Movement; so was H.P.B. Judge was charged with the delivery of bogus messages from the Masters; so was H.P.B., and by the same prominent associates in the Society. Judge was charged with being a medium and with consequent irresponsibility and delinquency, by those who themselves frequented séances and got their messages from Masters through psychics and sensitives. So was H.P.B. charged. Judge was charged with producing spurious messages in the script of the Mahatmas. So was H.P.B., and by "Occultists" who have given out multitudes of messages as "direct from the Master" which they obtained by word of mouth through mediums. These same "Occultists" said some of Judge's messages were genuine, some mixed, some false. They said the same of H.P.B., thus, in both cases, identifying the Masters with the genuine messages, and in the same breath making Masters accessories to the frauds of H.P.B. and Judge by continuing to send genuine messages through them despite their forgeries and fraudulent messages. If *Masters* would do that, what kind of frauds must those Masters Themselves be? Would They not, at best and at worst, be Adepts of *Black* Magic?

The defense made on behalf of W. Q. Judge was the same defense made on behalf of H.P.B.: the defense of a consistent philosophy and a consistent life. What other defense could be made to those—the great majority—who neither were nor pretended to be Occultists? If their philosophy is not studied, if their life is not examined, if their consistency is not seen because not compared, upon what must the Theosophists rely in reaching their verdict as to the true status of W. Q. Judge and H.P.B. in the Theo-

sophical Movement? They must of necessity rely on the claims and assertions of those who made and repeat the charges against H.P.B. and Judge, and whose teachings vitiate the Theosophy of H.P.B. and Judge.

Have Theosophists examined the teachings and the lives of those whose testimony and whose expositions of Theosophy they have accepted? Have they tested and compared these later-day "Occultists" for consistency in precept and in practice? If not, how are Theosophists of no matter what ilk or persuasion to know for themselves what is true and what is false, who are true and who false, in Theosophical teachings and in the Theosophical life? If Theosophists are to believe and not know, if they are by consequence to rely on the claimed knowledge and authority of others, what becomes of the Movement?

We are all of us the heirs—the *Karmic* inheritors—of the first generation of Theosophists. We are inheritors of their failures as well as their successes, their encumbrances as well as their estate. The confusions are the same now as then. The issues between true and false Occultism, true and false Occultists, are still *sub judice* and must remain as much in dispute as ever until Theosophists at large repair the mischief of the past by locating the *cause* of our joint and several confusions. That cause is our own failure to take the very first step in true Occultism—our failure to acquire a *Theosophical education,* without which that Solidarity, that Brotherhood which all aspire to, must forever remain in the region of inaccessible ideals. One great fact and factor is in our favor as the result of fifty years gone by: The issue is more sharply defined, the available evidence far more complete, than in the earlier generation. Then the issues and the evidences were in the making; now they are made, and the case complete is before the court of last resort—Theosophists themselves. Let Theosophists be themselves true to the motto "There is no religion higher than Truth." Let them *test* each witness, each claimant, each "spirit" with a "message", for his and its consistency or inconsistency in philosophy and fact, in profession and conduct. This is the law, in Occultism no less than in human life, whereby the Truth in all things may be ascertained.

To provide a consistent philosophy for contrast and comparison with the religion and science of the day, to testify to it by the consistency of their own lives, to make the issues and the evidences clear, so that each student might be enabled to verify them for himself—this was and is the Occultism of Masters, of H.P.B., of William Q. Judge.

A DIALOGUE ON SUCCESS

THE *Merchant:* O reverend Sage, wilt come unto mine house and bless it? For then I feel prosperity at home and in the mart would follow ever after.

The Sage: Nay. Better were it that I stay here where I am, where all men may seek my counsel. My obligation is to bless no one man or merchant, but all men the whole world through.

The Merchant: I asked not to be blessed as merchant, for I have prospered mightily. Houses and ships are mine, and far-flung fields; but in my household there are discords and discontents which trouble me. Indeed, of late, they so harass my soul, that it is cause for the last turn of the cycle showing my profits in abatement and other merchants reaping where I have sown.

The Sage: Thou wilt go on to ruin, if thou dost not hold thy mind serene. Canst thou know under what auspices to purchase, with mind divided between the duty of thy business and thy personal hurts or anxieties or fears? Canst thou see clear the problems of thy business when thy mind clears not in the problems of thine own soul?

The Merchant: Ah, but would I could have that success within my household, ever I have had in the mart!

The Sage: And why not so? Success of one and of the other are both alike in principle. Dost know just how thou camest by this success?

The Merchant: Assuredly. The chiefest cause of my success is that I have used justly all who served me equally in justice, nor have I tolerated those of sour face, harsh manner, and fault-finding of their fellows, to stand in my place, as all subordinates do, before the general public which every merchant undertakes to serve.

The Sage: Thou hast named first the human factors in thy business. And wisely thou hast done so. I may then take for granted thou dealest honestly and justly with those who seek thy wares.

The Merchant: But I can not dismiss my wife, nor son, nor mother from the household for those things done I could not in my business tolerate!

The Sage: When thou hast dismissed a subordinate, didst thou do it in wounded pride and anger, or in justice, according to agreements made? In regret for him dismissed, or to impress upon him thine own most high importance, and thy most severe condemnation that he has used the place provided by thee without its due responsibility?

The Merchant: No one hath ever said I was not fair in all my business dealings. But my feelings were not involved, as in the quarrels of mine household!

The Sage: Thou hast said truly. How, then, canst thou be fair at home, save thou first restrain all thy feelings, and have only justice, with wisdom, in their stead?

The Merchant: That I can understand. But couldst thou know the things they do, and what they say—indeed, I could not in shame tell them unto thee!

The Sage: Thou hast no need to do so. But this I know: that when a man hath put all desires for himself away from his heart; when he hath ceased to expect and demand save that is freely given; when he hath ceased suspicions and complaints, as well as refutation of any criticism given of himself: he then comes to know the principles of harmony in his own soul, from which there runs to all an accord and a symphony. Others may not hear; but he has concern only that the right word be spoken by him. Others may not feel in response to the generous love that thrills his own soul; others may not see the signs of one who is free from desire and anger and self-defense; but his clear unfaltering purpose will bless them none the less; his steadfast benevolence, though it chafe the worser part of them, will some day stir their better part, and a better course be taken for that his true life gave assurance of it.

The Merchant: Success like that is difficult and slow to come by, I well perceive, while unsensed failures crowd the doors of life.

The Sage: The Wise think not in terms of high success nor of dire failure. The Wise think not in terms of Time, but of the Soul. It is the Soul engaged in household or in mart—its needs met in one as in the other place. And who shall say just what each Soul needs for its experience? A calm and tranquil mind can meet all needs of others and all experiences, as blessings given and as knowledge gained.

The Merchant: I go to meditate, O Sage, on what thou hast revealed me of myself. In blessing me this day, thou hast blessed many. My gratitude is thine.

THE PLAINS OF SPACE

THE "liberation of the Soul from the body" is the consummation sought by every mystic in all time, for only so can any man receive the final assurance and confirmation of his own immortality.

The time will come when men will look with favor on the method of education which will enable them to realize this most spiritual knowledge. Countless men have endeavored to reach the goal through the practice of religion. Although the embodied Soul loses its hold on spiritual knowledge by the act of incarnation, knowledge does not thereby cease, any more than the sun ceases to shine because a man becomes blind, or because of the diurnal revolution of the earth. The blind man still receives the warmth of the ever-shining sun, and may regain his sight, or those in darkness once more enter the light of day. The religious man's faith in immortality is only a blind belief, but it proceeds none the less from the universal radiance of spiritual knowledge. The embodied Soul, being thus gifted with faith only, the utmost the religious man can attain is to become of the same nature as that ideal of spiritual existence on which his faith is fixed. His spiritual existence is dependent and for that reason cannot endure permanently any more than any other dependent existence. The attrition of hard experience in evil as well as good fortune finally wears away his faith in his god and he becomes a believer in the power of evil rather than in the power of good. This is materialism. His Supreme Being is now power over nature, so that he may compel for himself the ideal status longed for. Out of the disillusionment of religious faith and practice proceeds by natural alternation the soulless embellishment now worshipped by so many as science. If religion is faith without knowledge, science is knowledge without faith. Of the two there are few who would not choose tropical night to polar light. And this in fact is the case, for the lowest and most degraded of men have a religion of some kind in which they seek, and from which they derive consolation in the ebb-tide of life, while the man has not yet been found to speak of the "consolations of science" when he has lost all that to him is dear.

The natural mystic is one who has not lost faith and who has not yet gained knowledge. The alternations of religion and materialism have left him high and dry on the plains of space, tenantless alike of heaven and hell. The keenest enjoyment, the bitterest pain, the anguish of loss and despair, have all been brought to bear on the trembling Soul, which has not yet found light in the darkness, which is helpless as a blind man is. Yet he still *is*, and in that fact, and the recognition of it, he is saved from that lethargy which

is the precursor of the death of the Soul—the loss of all that has been gained in the long pilgrimage of spiritual evolution, with its countless series of birth and life and death in matter. Of all that hath been, naught remains but himself—the Soul. What then has he gained?

The opportunity of spiritual renaissance. He is disembodied, but not yet free. He is dead, but not yet alive. Will he be reborn viable in the world of spiritual existence? Or will he, still hovering o'er the stormy sea of human life, exhausted, bleeding, broken-winged, drop on the swelling waves and disappear within the first great vortex of a new evolution of primordial matter?

It depends on himself, for naught remains but himself. His God is gone. His powers are gone. All that upon which he placed dependence is gone. He is as helpless, as unprotected, as a new-born child. That, indeed, is what he is, and of himself alone he must recognize the fact—and act upon it; not, indeed, as the child does, unconsciously, but consciously: He must inbreathe the air of space, he must cry out, as the child does. Then, and not till then, will he find out for himself that space is not a void, but a higher plane of Life.

At some time the first swimming creatures must have left the sea for land, must have exchanged the oxygen in water for the richer and more intense ozone of the air. That transit could never have been at the tick of some miraculous clock, but a process, a long-drawn series of intermediate existences between water and earth. So with him who dreams of exchanging the physical, psychical and mental existence we call life for the free spaces of the spiritual Life. All that men call real, all that men esteem to be finalities, all that men declare to be the standard of life here and hereafter, and by which they seek to measure the Eternal Verity itself—all these must be themselves weighed in the balance and cast aside by him who would live and move and have his being in the plains of space. For all these are but the atmosphere of matter, the breath of human life. Only he who has already assimilated the merit of manifold existences on the plane of matter, and to whom the sacrifice of the God of Matter is no deprivation, but the privation of mortal existence—only he will ever find within himself the courage to lift up the Voice of the Silence, and in reply hear the voices of the Immortals welcoming him Home from the world of form to the world of the formless.

It is not the grim terrors of dreadful shapes and infernal powers that hurl back the untoward aspirant, the hopeless incurable in the Mysteries, to his cubicle of clay. Nor yet is it, as so many mystics still think, any encasement in mere flesh and matter which withholds the Soul. For many are those who have incarnated bodily

on this earth and who still exist, for all that, as independently as they did before on the plains of Space.

What, then, is the real obstacle, the rampart, whether of religion or science, whether of superstition or materialism, which must be overpassed? Many ask, but few, so few, realize that though it may be told in words it cannot be so realized. Let us essay once more to consider the problem whose solution is the "end of toils" for the weary Traveler—the end, because the transit is complete; the beating wings have pause because they have come to rest; the "mortal has become the Immortal;" the Soul has *realized* its Self-dependence, and therefore its eternal independence of Form and Matter. This is Nirvana—*nir vahana,* existence without a vehicle, for "Life precedes form, and Life shall survive the last atom of form." Evidently, on this reflection, what is before us is not a climb but a leap—a jump into what, from the viewpoint of both religion and science, is a void. It is not that we recognize the passing illusion of space, time and causality. It is that we *depend* on them, that is to say, our whole idea of Life rests upon these three human concepts as a bridge upon its piers. Our unrecognized fundamental conception of Space is that of a formless *emptiness.* Formless it is, but the plenum of Life itself, knowing but Unknowable. Our conception of Time is that of endless silence in an endless blank black Space. Like children the child-Soul fears the silence and fears the dark. And, plumbed to the bottom, causality, our sense of the Source of things, is always of something external to Life, something external to our Self, whether an outside God or an outside Force. Face it, and the mystic may see that our basic ideas of creation, preservation or destruction, depend upon fear—fear of the Unknown. Who depends on fear can never find rest, neither in this world, nor the world which was, and from which we entered into this, nor in any world to come, into which we go from here. Fearlessness, say all the Teachers, is the prime necessity of the Soul which seeks knowledge of the eternal. The Infinite is the friend of the finite, not its enemy. "Self is the friend of Soul," but "Soul is the enemy of Soul," because the Soul fears to trust the Self, the finite fears the Infinite lest the mortal be lost in the Immortal—and this despite the continual admonition, "Give up thy life if thou wouldst live." And what is life to us, if it is not our most cherished illusions of time, space, and causality, upon whose abutments we rear our house of life and enshrine therein our possessions physical and metaphysical?

It is long before we are even able to contemplate from afar off "the boundless fields of the Unknown." We fear the Unknown because in our ignorance (for fear is the child of Spiritual ignorance) the Unknown is nihilism. Who seeks power, does so because he fears and would be armed—not against the Unknown, but

against his fears. Who seeks the consolation of religion, does so because he fears and would be protected by the armed hand of his God. Possessions of any kind, whether of faith or fortune, are the insignia of fear.

How shall this fear be dominated? How shall knowledge of the Unknown be gained? Knowledge does not lie in the instructions given but in the course pursued by the mystic. Of old time and of all time the direction is immediately at hand. How cryptic, chill and barren are the words of the Voice of the Silence to him who would retain his hold of Earth yet gain access to the plains of space.

Yet consider the divine analogy translated into terms of earthly existence. Who would be born a child of earth must give up *all* as the price of entrance into a body here. Once here, he is not dead, but only and very truly one new-born. There is here no nihilism, but Life in form. So, then, who would be born into the plains of space must give up *all* that is here. There is there no Nihilism, but Nirvana—*unconditioned* Life. From the life of Karma to the Life of Nirvana is not a journey in time, in action, in form. Once we dwelt apart from form; then we enveloped all forms, then were enveloped in them. Now we struggle mightily to rid ourselves of the illusions of Matter—form in any guise—while yet holding desperately to the very essence of Form, which we call our religion or our science.

Close but our physical senses, and we are off the plane of earthly forms. Close but our memories and we are off the plane of metaphysical forms. Close but our creative power and we are off the plane of forms altogether. Our imagination brought to rest, the Divine Eye opens of itself, and we are on the plains of Space whence, as in the Eleventh Chapter of the *Gita,* we are Perceiver of the pageant of mortal evolution, the never-ending stream of conditioned existence.

THE DISCIPLINE OF WORK

WHO are those to whom life is a bore? Those who do not work. Who are those from whom complaints as to the hardships of their lot most often come? Those who do not work. Who are those most often at outs with their fellows, those most "sensitive" to slights, those most informative as to their own aches and pains, physical and metaphysical, those most critical of others? One and all their ranks are largely gathered from those who do not work. They may follow many avocations, busy themselves with any number of duties; but when their hearts and minds are really not in these, their Will is not energized and engaged. Nothing above the personal ever issues in the absence of self-forgetting, will-directed, disciplinary manasic action. It might seem a harsh statement that those who do not *work* at something form "useless portion of mankind."

Even among students of Theosophy there are many such. One sees them at lectures, and finds them very critical. To be sure they crowd around the speaker after he has finished, to tell him "just how much the lecture has meant to me;" but when he is not present they comment on him to other students, compare him with other speakers, discuss his language, dress and the way he parts his hair; speaking with assurance as to the exact stage of his spiritual development, as compared with that of others whom they "like" or do not "like." No earnest Theosophic worker but has tried to energize these barnacles on the sides of the Theosophic ship, but to no purpose, for each student has to energize himself. Each has to *work* if he is to advantage himself of the *current of work* which joint endeavors set in motion and sustain, if he is to partake of the stimulus of fellow-workers.

Some students are curiously interested in who and what H.P.B. was—though not in her Mission, in who and what that being is! They speculate about her; they retail incidents they have read or heard from others; they question about the Third and Fourth Volume of the *Secret Doctrine*—"who has them," "where are they," "when will they appear?" If such students *worked*, if they studied and brooded over the accessible writings of H.P.B.—steadily, persistently, will-fully, regardless of what anybody says or has said—they would soon *know* something about her, and in helping others to gain some understanding of the teachings would in time become aware of the present existence of that Great Being—otherwise the whole teaching is a lie! But will they do it? Oh no, it means too much work, self-discipline, sacrifice!

Other students still gossip about Mr. Judge. "The Greatest of the Exiles" laid down his body in 1896, but they are still gossip-

ing about him! Was he "initiated?" Did he pass under malign influences? Did he appoint a "successor?" And so on *ad infinitum*—they don't like his English, they object to his punctuation; one tells this story and another that. If they would read and apply what W.Q.J. wrote—his living, bona-fide message—they would find themselves able to answer their own questions. If they would absorb the teaching he gave, and enter into the spirit and genius of the living fire which flames in its every word, they would come to know the real W.Q.J. Will they do it? No, it means *work*—study, discipline, a *life*. So they continue talking, speculating, criticising, while all the time the days flash by accumulating the regrets that one day they will feel for an opportunity overlooked.

Still other students, not *knowing* anything of themselves, are continually wondering if anybody really knows anything. They have listened to enough lectures and "dipped into" the books enough to realize that there is a promise of knowledge if one pursues a Path. They wonder if anybody has it: "Do you suppose Mr. ——, or Mrs. ——, really knows anything about these things? Or is it all just talk?" If such students would energize themselves, still their own talk and forget their curiosity—replacing these lures of human nature with solid efforts along the well-known lines, they would soon *know* whether any of their fellow-students possessed any knowledge or not; they would have tested for themselves whether the Theosophic life is a reality or a farce. They will never know about the others until they have some basis of discrimination in themselves. Then they will know—and know the shams, too. Will they do it? Some may become weary of counterfeiting, and become genuine; others will seek some other path.

What of other fellow-pilgrims who were treading the way beside you pleasantly, but one day as you looked up to catch their glance and exchange a smile you found were no longer there? They were those who could not forget themselves in the common *work*. It was all in the books they had studied: the difficulties, obstacles, sacrifices, lures and disappointments, the self-abnegation, discipline, firmness—all those presences in the small old Path. Early enthusiasm having evaporated, changes having inevitably arrived in the *entourage*, weariness came on and suspicions arose—suspicions of the good faith of this or that one, gossip listened to concerning others, doubt arising as to knowledge in those quarters where a short time before they themselves had perceived it to be—disillusionment, self-imposed, followed. Strange as it may seem, here is another result of a failure to *work*—differing in degree from the other failures mentioned, but the same in kind. All those difficulties in the Pilgrim's pathway were *in the books*. They had not been transferred to the mind and heart—become realities to be watched for, guarded against, *recognized in themselves*. So desertion be-

came the lesser of two evils—desertion well-veneered by self-righteousness. The pity of it!

Work is the great discipliner; work is the great harmonizer; work is the great destroyer of pettiness, personality and selfishness—work, honest, self-directed, will-ful *work!* To do, to dare, to know and to keep silent—these are the fruits of work. Never to drift, never to become passive, never to relax from the main line of purposive endeavor! To walk oneself up to the firing-line of work, and once there—stay there! This is the *dharma* of the warrior Theosophist.

It can be made a habit, the "natural" thing—a pleasure and a joy—quite as easily as its opposite. How? By patience and by persistence—by work!

MISCHIEVOUS ALLEGORY

In ancient days it was all very well for mystics to write figuratively so as to keep sacred things from the profane. Then symbolism was rife in the air with mysticism, and all the allegories were understood at once by those for whom they were intended. But times have changed. In this materialistic age it is known that the wildest misconceptions exist in the minds of many who are mystically and spiritually inclined. The generality of mystics and their followers are not free from the superstitions and prejudices which have in church and science their counterpart. Therefore in my humble opinion there can be no justification for writing allegorically on mysticism, and, by publication, placing such writings within reach of all. To do so is positively mischievous. If allegorical writings and misleading novels are intended to popularize mysticism by removing existing prejudices, then the writers ought to express their motives. It is an open question whether the benefit resulting from such popularization is not more than counterbalanced by the injury worked to helpless votaries of mysticism, who are misled. And there is less justification for our present allegorical writers than there was for those of Lytton's time. Moreover, in the present quarter of our century, veils are thrown by symbolical or misleading utterances over much that can be safely given out in plain words.—*W.Q.J.*

TRAILS OF DOUBT

IT is conceivable that a being from other spheres—perhaps the conventional Martian—might arrive in the midst of our civilization, skeptical of all our religions, philosophies, and sciences; skeptical, but open-minded to their consideration as avenues to knowledge. In what spirit would such a being approach, for instance, the study of chemistry? There would be two possible attitudes: one to test out the accessible portions of the new system, and by that judge whether or not the rest were good; the other, to proceed step by step with endless skepticism, convinced by force, as it were, at every stage; and unbelieving of everything which lay beyond the range of personal experiment. In course of time, he who followed the latter path would find himself at the end of life, within a small lighted area of personally proven certainties—a lighted area rendering only more opaque the darkness of the unknown beyond; unknown, because the investigator has feared to step outside the narrow circle embraced by the reach of his own arms. To the earth-born practitioner of the science, this attitude would be ludicrously cramped and timid; fruitless likewise. The comparison is hypothetical in form, but eminently practical in bearing, for with regard to the ancient Theosophic Science, the Occidental stands in precisely the position of our visitor from Mars.

Many understand that there is something more in Theosophy than a "new religion"; that it has, in short, a visible and comprehensive relation to the facts of life and of nature; and that it covers, in some of its phases, much of the ground investigated by modern science. Martian-like, they place Theosophy on trial, not at the bar of their own experience—usually of small range—but before that of "modern science" as a whole. They balance its doctrines against the theories of scientists—and forget that more is at stake than *theory*. There is the relative validity of two totally different methods of obtaining knowledge. A hypothesis cannot stand alone. It is the lineal descendent of the method used in elucidating it. Obsessed by the modern scientific method of *analysis* and *separation*, they endeavor to apply it to the teachings of Theosophy, which have but little meaning except in their complete form. A piece-meal Theosophy can no more be considered Theosophy than can a series of disconnected links be regarded as a chain. It is Theosophy as a coherent body of knowledge which has to be tried, and any lesser process is about as judicial as trying the right hand of a thief for larceny. Yet the scientific—rather, pseudo-scientific—method is exactly to dismember the philosophy and test it piece-meal. True, every segment meets the test if time enough be given; but in the very nature of things, if scientific doctrines are to be made the

criterion of the Theosophical, the utmost which can be gained in Knowledge is at best simply the limit of verification attainable by those sciences. All else must remain a pale hypothesis which would move no sensible man to a change of course. What self-centered man ever made himself a martyr for truth and humanity as a result of reading Einstein's equations or the putative genealogy of *Homo Neanderthalensis?*

The metaphysics of Theosophy are infinitely more important than its physics; but these metaphysics are beyond the reach of intellectual proof; and by no possible process can a hopeful aspirant find himself upon a verified spiritual path through material correlation and experiment. He has to test in making, and make in testing, that path for himself, guided only by the transcendental light which shines through the deep embrasures of the half-revealed doctrine.

It is inevitable that those who timorously rely upon the scientific way walk forever on shifting sands. Physical science is wholly experimental, therefore essentially changeable. Making it the test of a doctrine which never changes, one can but find himself bound on an ever-rolling wheel—believing this, rejecting that—believing that, rejecting this by turns; and future cycles will bring no greater certainty. The tendency set up will only react with the environment of every successive reincarnation, and the knowledge attained in each will be but that of the masses, ruled by times and cycles—a knowledge ranging from voodooism to the most refined intellectuality, and back again, with the ebb and flow of the human tide.

Fear of "authority," fear of public opinion, fear of risking belief in something which may be found untrue, instinctive dread of acquiring too positive convictions which may call for self-sacrificing action: such are the *tamasic* snares which bind the feet of men in this path. It is not the path of certainty in the doctrine; it is not the path which leads to action both wise and devoted; it is not the "small old path which leads far away." That path may be approached by this, but the leap from one to the other is not made by any amount of treading on the circle of doubt.

The way of the true student is to test philosophy against philosophy, method against method, with patience and care and obedience to the best ethical light within his own soul; to compare *as systems*, the methods of science, religion, Theosophy. The weights for the balance are all there. It is merely a matter of labor to determine which system tips the beam against the greatest weight of visible fact; and then sooner or later must come the time for the neophyte to "put fortune to the test, to win or lose it all." Risk? Yes, from the standpoint of the timid skeptic, risk of all, indeed; not only risk of believing in a doctrine which may not stand the test of time—so the skeptic thinks—but also risk of standing under the

mocking jeers of vindicated orthodoxies, if the doctrine be wrong; not risk, but certainty, of long periods of misunderstanding, laughter, and contempt, from those orthodoxies whose fallacies have not yet become apparent; risk, if the doctrine be wrong, of staking material happiness and worldly welfare upon a "diseased imagination"; risk, if the doctrine be wrong, of substituting for the solid lures of physical enjoyment, a spiritual future which may prove but an empty hope.

What motive, therefore, can lead men to abandon all the seeming securities of conventional thought, in order to plunge into a subterranean river, upon the off-chance of emerging at some undetermined point in the midst of greener fields under a brighter sun? The continued and eternal reassurances of the Masters of Wisdom, Those who fearlessly took that plunge in ages past, are conducive factors, but not moving causes.

The true cause is the presence of That within, whose hidden knowledge and buried memories forever gravitate towards another state of ideals than that which rules human action; toward a destiny hidden from the masses of mankind. It is useless to speak to those in whom the leaven of the Hidden Self has not yet worked to the surface of diurnal life. To do so is to court laughter as a foolish dreamer and sentimentalist, or a devotee of blind faith, if not worse.

How shall the man of doubtful mind be known from the determined aspirant to knowledge? The doubtful man argues, the determined asks; the doubtful man reads, the determined studies; the doubtful compares theories, the determined compares *facts;* the doubtful man sinks shallow prospect holes in every accessible location, while the determined mines for the hidden ore in a single shaft; the doubtful man talks, endlessly, the determined acts, continuously. The doubtful man seeks the solution of intellectual puzzles, while the determined is intent on the problem of helping others.

FORM AND PRINCIPLE

FORM of any kind implies limitations. The limitations may be self-imposed or imposed from without; the form may be large or small, simple or complex, but form of any kind soever means limitation. A "principle" is a *universal* form, more often called a "state," or condition. Theosophically speaking, a principle is the basis by virtue of which alone any particular form is possible. It follows, then, that every form of every kind—spiritual, intellectual, and physical—originated in a principle of formation, or, in what the Hindus call *Prakriti,* "Matter."

The principle of formation called "Matter" applies metaphysically as well as physically. There are forms mental and spiritual, as there are forms physical. Behind every mind is the principle from which all minds are derived, that principle being called in Theosophical terminology, *Mahat,* Intelligence, Universal Ideation, or simply, Mind in the abstract: it is the principle of Perception.

Now, behind any and all kinds of beings, there is a principle of Being, called Spirit, or the Monad. Just as all forms physical may be reduced to their source in matter, and all minds to their source in the principle of perception, so, all beings may be traced to their source in the principle of being named Spirit.

What is it that gives expression to the principle of formation? What is it that lies behind every physical shape? Intelligence: the principle of perception as embodied in any mind underlies and controls every physical form assumed. What is it that limits the mind of any man or that of any other being? The range of his perception. What limits any being? The range of his choice. Every physical body is limited by its power or range of expression; every mind is limited by its power of impression, by the range of the power of perception; every being is limited by the range of his power of choice.

In principle, then, the whole universe of forms physical may be reduced to a universe of mental or metaphysical forms, called Minds. In principle, all minds may be reduced to a spiritual form called the Being. The whole universe, visible and invisible, past, present, and to come, with all its infinite variety, resolves itself into the three principles of Formation, Perception, Choice, and these three principles are none else than the three periodical forms or manifestations of one and the same eternal Life.

We are Spirit, we are Mind, and we are Matter: that is, we are a partial individualization of these three universal principles, which are, in their turn, but the triune manifestation of one Absolute Life, or Spirit, or Consciousness. Hence, whether we think of Man or of any other being, what is it fundamentally but Life—

Life inseparable, Life beginningless, Life endless? In us, in every atom of our body, in every portion of our mind, in every phase of our consciousness, everywhere and in everything, visible and invisible, there is fundamentally this One Life; there is its universal triune basis of evolution—the basis or principle, Spirit, the basis or principle, Mind, and the basis or principle, Matter: a trinity which is not three separate realities but three phases or aspects of the One Life. It is the continuous interrelations and interactions of these three principles everywhere and in everything which may be synthesized in the single term, Karma; it is from the interactions and interrelations of these three universal principles of all evolution that Individualization of the One Life becomes a possibility,—and that is the perfection of evolution. It is not that these three separate principles work in three separate forms, but that there are three distinct manifestations of the One Life in one and the same form. So that, from this standpoint, physical evolution means the first stage in the individualization of the Supreme or Universal Spirit; intellectual evolution means the summation or consummation of the power of perception; monadic, or Spiritual, means the consummation or perfection of being, in that the individual life is able to control the principle of formation, able to control the principle of perception, able to control the principle of choice. Such a being is called a Mahatma—a Great Soul.

"Mechanical" Theosophy

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in may cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.—*W.Q.J.*

ANCIENT LANDMARKS

V

Zoroastrian Psychology

WESTERN scholars may say "the Key to the Avesta is not the Pahlavi but the Vedas"; the Occultist's answer is "aye, but the Key to the Vedas is the Secret Doctrine." The former assert correctly enough that "the Vedas come from the same source as the Avesta"; the students of Occultism ask, "do you know even the a.b.c. of that source?"—thus wrote H.P.B.

Praiseworthy efforts have been made by some Orientalists to study comparatively Sanscrit-Pali and Zend-Pahlavi lore. Serious and important as that philological study is, the student of the esoteric philosophy looks on it as but the forerunner to the more important study of the real import and the true meaning of the fables, legends, myths, symbols of the teachings of Buddhas and Zoroasters alike. Students of Theosophy have to endeavor to arouse genuine and sincere interest in the message of the Ancients, so that the world will demand more than mere word translations of hoary texts and Mss. Presently the cyclic return will show its effects and the western world will have to be satisfied with the tenets of the Soul unfolding philosophy-ethics of the Aryans. Many hundreds of words and expressions, Sanskrit, Zend, Pahlavi, Pali, Pazand, are not understood because philology is divorced from philosophy, words from ideas. The true Theosophist must be ready with the correct comprehension of universal ideas which are the basis of all particular creeds and popular philosophies. If there are dangers lurking in this cycle along the line of the third object of the Theosophical Movement there also exist certain dangers in connection with the second object.

Lack of philosophical knowledge on the part of western philologists and even their eastern pupils and companions have led most of them to confound and confuse teachings which with even a little knowledge of Theosophy and the esoteric doctrines become clear and explicit. While in matters of metaphysics and cosmology one may not see the danger and the pity of this neglect, in matters of psychology and practical ethics the case is otherwise. What a difference it would make, for instance, to the modern educated Parsi, if he could understand and apply the tenets about man's constitution to be found in his Yasna 26 and 55 (54 of Spiegel, which translation is a better rendering than that of Dr. L. H. Mills in the *Sacred Books of the East)*, in Farvardin Yasht and in other texts.

We will outline here two schemes of human constitution to be found in the Avesta:

I. An eight-fold being composed of (1) Fravarshi—the triple Atma, the Individual Ray of the Impersonal Deity; (2) Urvan—the Soul, the Buddhi and Manas, the Discriminator and Thinker, the dual Powers-Shaktis of Atma-Ishvara or Fravarshi; (3) Bodhas, the faculty of the Urvan whereby he chooses, selects and devises ways and means of his own growth; (4) Tevishes, the Desire-Kama which inclines towards Bodhas or gravitates towards (5) Keherpas, which is Persian Kaleb Aerial form or mould, Linga Sharira; (6) Ushtanas is the Vital-heat or prana; (7) and (8) are Bony structure and the Body, symbolic representatives of the immortal and mortal constituents of the body whose true import the esotericist is familiar with.

II. A five-fold being composed of (1) Ahu—the Self, the Personality in incarnation, the lower-self with its quarternary principles; (2) Daena, Its ever-present and watchful holy insight, its pure and wise spouse who stores away all that is worthy in the myriad experiences of the first, and who alone can enable it to understand the tenets of the True Faith (Din); she forms the link between the first and the higher triad and after the death of the personality appears to it—objectivized form of its own experiences as we see below; (3) Bodhas (4) Urvan (5) Fravarshi are the same as in the first classification.

In another place two different names are used: instead of the third Bodhas, in the above, the word Manah, which is the same as in Sanskrit is given, and for the first Ahu—the Personal Self—the word Asna is inserted. Asna is the aspiring-desiring nature, the primal constituent and the very basis of the Personal Self; by that power it moves upward or downward.

A beautiful as well as instructive picture of after death states is to be found in the following condensed rendition of a Yast fragment:

Zarathushtra asked Ahura Mazda: Thou Pure Spirit, the unfolder of all that is beneficent, when one of the pure dies where does his soul abide?

Ahura Mazda answered: Zarathushtra, that Soul, engaged in his ideation sings the Ustavaiti Gatha: "Prosperity to him through whom prosperity comes to all" on the first night, and on the second, and on the third; he enjoys the peace which comes to all mortals through his chanting.

At the end of the third night as the dawn rises that Soul wends its way southward, inhaling the fragrance of orchards and the scent of flowering shrubs and he contemplates—"Whence that fragrance, the sweetest ever breathed?"

And he sees, approaching him, a Virgin pure, of fifteen summers, as fair as the fairest thing of earth, handsome, radiant, heroic, stately, of appearance that attracts, of divine lineage, of the ancient seed of the Spirit; and the good soul questions her: "Who art thou, the fairest maid I have ever seen?"

"I am thine own Daena (thine Inner Spirit-Self)," answers the Maid, "thou youth of good thoughts, good words, good deeds, good faith, I am

thyself. Clad in those virtues bright thou appeared to others on earth, as now and here I appear to thee. When some derided the teachings about the Inner Self and prayed to idols, and some shut their door against the poverty-stricken, and some were engaged in destroying growing plants and trees, thou sat singing the Gathas praising the waters of life and the Fire which is the Soul, the Son of Ahura Mazda and made happy the righteous from near and afar. Oh, radiant youth, I was lovely and thou madest me lovelier; I was fair and now I am fairer; I was desirable and thou madest me still more desirable; I used to sit in a forward place and now thou madest me sit in the foremost place; henceforth mortals will worship me for thee having sacrificed long in converse with Ahura Mazda."

Then first through the paradise of good Thought, and then of good Word, and then of good Deed, the Soul found himself, in the Heaven of Light.

And one of the faithful who had arrived there previously asked him, "How didst thou depart the life, O, holy man, from the material world into the spiritual, from the decaying unto this the undecaying one?"

Ahura Mazda interposed, "Ask him not, who has just finished the dreary way, the life of the body." Then the Good Soul and his spirit spouse (Daena) feasted of the food of experience like unto the butter skimmed from the fresh milk of spring.

Then Zarathushtra asked Ahura Mazda: Thou Pure Spirit, the unfolder of all that is beneficent, when one of the impure dies where does his soul abide? Ahura Mazda answered: Zarathushtra, that Soul desiring his desires, wailing dirge of despondency cries—"To what land shall I turn? To whom shall I go?" and this on the first night, and the second and the third and through it all, suffering in his, the suffering he caused to all.

At the end of the third night as the dawn rises that Soul wends its way northward, inhaling the stench of impure corpses and contemplates—"Whence that stench, the worst I ever inhaled?" And he sees a hag approaching, foul, loathsome, gaping, of demoniacal lineage, of the seed of passion; and the unfortunate soul questions her, "Who art thou, O ugly witch?"

"I am thou, thy lower Self," answered the hag, "thou man of evil thoughts, evil words, evil deeds, and evil faith, I am thyself. Clad in hideous vice thou showed thyself to mortals down on earth as I now show myself to thee. Thou derided the teaching about the Inner Self and prayed to idols of greed and passion and pelf, strewing poverty all around, destroyer of beings on their upward way, causing consternation to the good and despair to the righteous. I was not beautiful and thou madest me ugly; I was not fair and thou madest me hideous; I had not a forward seat and now I am fallen backwards. Henceforth mortals will remember me with fear and dishonour."

Then first through the hell of bad thought, and then of bad word, and then of bad deed, the soul plunged himself in the gloom of darkness.

And one of the wicked who had arrived there previously asked him, "How didst thou depart the life, O, wicked man, from the material world into the spiritual, from the decaying unto this the undecaying one?"

Angra Mainyu interposed, "Ask him not, who has just finished the

dreary way, the life of the body." Then the bad soul and his passion spouse feasted on experience like unto the poison and of poisonous stench.

Zoroastrianism is widely known as the religion of fire-worship. Fire, however, is a symbol, certain phases of which only are commonly accepted. It is not grasped that in Zoroastrianism Fire as a symbol-emblem is intended to show the identity of nature between the macrocosm and the microcosm. The variety of fires mentioned; the mode of building up fire (1) in home, (2) in small temples, and (3) in big temples; the custom of never allowing these fires to be extinguished or polluted; and other matters have to be understood as parable-tenets of the science of esoteric psychology.

In numerous places Fire is named the "Son of Ahuramazda," whose Sanskrit equivalent is manasa-putra—the mind-born son of Brahma. The Fire is the reincarnating ego and has two aspects, one stationary, immovable, the other changing and growing. The non-moving is the Divine Ego whose ray is the other. The former sits, the watching spectator, saying "What does he who comes and goes bring to him who is motionless?" But this motionless Fire is "the purifier," "the maker of prosperity," is "strong and immortal" and is named "the warrior." He is also designated "the cook who cooks the day and night meals of mortals," *i.e.*, he is the supplier of experiences in waking and sleeping conditions, as also in life and death. It is further narrated that when a passerby brings him the essence of purity in the shape of Asem, Barsem and Hadhanaepita tree (these are symbolic representations) then the Warrior-Son of Ahuramazda becomes well pleased with that person, and fed as required, that Fire blesses him thus: "May there be increase of cows for thee (*i.e.*, the organisms which yield the milk of sweet and health-giving experiences); may there be increase of heroes for thee (same as above, but note that the former is of the animal kingdom, the latter of the human); may thy mind be master of its vow; may thy soul be master of its vow; may thou live on in the joy of the Soul all the nights of thy life (*i.e.*, in sleep and after-death states)." Such is the blessing given by the Fire-Soul to anyone who brings to him "dry wood" (*i.e.*, deeds free from the moisture of passion), well cleansed with godly intent, well examined by the light of day (*i.e.*, performed from pure motive during day and life, sleep and death being subjective conditions). It is further said that this Fire assists him who feeds him as above described, but fails not to handle those who are inimical to him—which is the doctrine of Karma working from within without.

Though Reincarnation as a doctrine is not clearly and explicitly taught in the fragments now extant, there are numerous passages, such as the above, which clearly indicate that it was well-known.

The doctrine of Fravarshi is of special interest to the student of Theosophy. Every creature, whatever the body may happen to

be, has its spiritual counterpart which is Fravarshi. To begin with, Ahuramazda himself has his Fravarshi and he recommends Zoroaster to invoke his Fravarshi and not himself, *i. e.* the impersonal and true essence of Deity, one with Zoroaster's own atman (or Christos), not the false and personal appearance. The seven Amesha-spentas, all the religious teachers like Zoroaster, all warrior-souls, all evil-doers, animals, plants, minerals, everything has a Fravarshi. The coming into manifestation of these Fravarshis, their evolution and ultimate destiny are all described in Zend, Pahalvi and Persian books. As H. P. B. points out, this doctrine influenced Church-Christianity, and Ferouer is but a corrupted concept-word of the Zend Fravarshi.

The Chinvant Bridge over which the soul passes after death to the state of light or darkness, is significant as the teaching about Anthaskarana; the noose around the neck of the man when he dies, which falls away be he righteous, and drags him into hell if wicked, is the teaching about the Kama-rupic shell of the after-death condition. Numerous powers and faculties of the human consciousness, and the nature of super-physical and spiritual hierarchies, of which man is a compound, are described in metaphorical language. As a clue to the chief symbol of Zoroastrianism H.P.B. gave the following in *Isis Unveiled.*

> Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2nd. Invisible, or astral fire—invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3rd. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune.

RESPONSIBILITY OF POWER

EVOLUTION of soul is the ultimate aim of all human activity. The physical and mental activities of mankind are indirect stages in that progress. Whoever becomes a "practical occultist" has stepped over the line dividing the indirect from the direct—the physical from the metaphysical; and where his concern has formerly been with the intricacies of matter and the living of life on the human plane, he is now directly concerned with the mysteries of Soul itself.

From the first there has been a "rush for Adeptship." Men and women by hundreds have thought to attain hidden knowledge and powers by virtue of a short period of "high thinking" and book study, or by the payment of fees to this, that, or the other "spiritual teacher." All such have confused Occultism with religion, and have thought that the illusionary royal roads to salvation, pointed out by the latter, were realities in practical matters of Spirit.

A locomotive driver or a bridge builder has to undergo years of study and discipline, and much tuition under his elders before being entrusted with the physical lives of others. The endurance of a physical body is to the endurance of the soul as a passing day to endless eternity. Material matters are to the metaphysical world as a day's journey upon the earth to the spaces of the starry universe. Whoever holds in his hands even a little of "Occult power" bears upon his shoulders heavier responsibilities than ever dreamed of by emperor or statesman.

Many who would fain be practical Occultists are even helpless to understand the speculative theories of modern science. But for the true Adept there can be no speculation, no guessing, and no uncertainty. He deals with an infinite mystery—the human being—whose roots enmesh the heart of the Universe. An Adept must know how to stand alone under the scorn and misunderstanding of every being within his range of consciousness, if necessary, while there are those desiring Adeptship who can be rendered miserable by mere physical loneliness, mental misunderstanding, or even a falling off in that sweet hypocrisy of admirers which makes up the sustenance of every would-be "leader" or "teacher."

An Adept must be able to stand serene and unshaken, unmoving and unconcerned before an approaching calamity which he knows will wipe out millions of human beings. He must be able to speak the word which will cut to the quick a friend or a loved one, if necessary to turn him from a road of destruction. Yet often would-be "adepts" arise in arms against any plain statement of fact which pricks the sensitive vanity of the multitudes of self-seekers. Most seekers for Occult knowledge are hypersensitive

and cannot endure criticism or correction, yet if their path be successful, at a certain stage, they will come under the tuition of Those who speak unsparing truth and know nothing of subterfuge and indirectness. And they will come while still possessed of natures full of faults and failings removable only by lance and acid.

To become an accepted chela and to receive "practical instructions" means not only to enter upon a complete change of every physical particle and habit of thought, to perish for rebirth into a new and strange world, but it means the self-propelled undertaking of a moral reform no less than that which would change a Judas into a Christ. What then has Adeptship or "Siddhis" to do with the life and constitution of the ordinary seeker for arcane wisdom?

A man fit for Occultism will find his feet well set in that path as he enters upon the stage of this incarnation. Such training and such attainment are a matter of lives and not of a few months or years. Shall all hope of hidden wisdom then be abandoned? No, for there is a vast difference between spiritual wisdom and its practical application in that semi-physical, semi-metaphysical region where Adept powers hold sway; and the latter follows the former. There is an ever-present lien between the human world of matter and the world of Masters. It is a ladder made up of human beings of every grade, from those who just begin to raise their heads above the mass of corruption called modern life, up to the Masters Themselves. Nowhere at any time is that connecting link as full or strong as could be. Its strength throughout is compounded from the unceasing efforts of human beings, ridding themselves of their own faults while trying to help the rest of humanity to better ways of thought. Wherever there is one to be found still faulty, there is also one who has it in his power to become an invaluable link in the work—if it is his will to cast out to a definite degree the common human faults from his own being, and thus raise the average of the race.

Every man having the desire and seeing the need can make himself a Christ-like character, and this without waiting for seven incarnations. The problem centers upon the question whether it is our ambition to help the world become better and happier by becoming better ourselves, even at the cost of personal unhappiness; or whether our vision is enthralled by a self-created spectacle of reward in some far spiritual realm, with possible endowment of romantic power and knowledge.

PRACTICAL COMMON SENSE

AN impression is abroad in the world that altruism, spirituality, and self-sacrifice necessarily go hand in hand with an unworldly impracticability which the nearer approaches imbecility as the heights of self-abnegation are scaled. Now, in a world where every action has its equal and opposite reaction, where everything has a purpose, and where the powers of nature flow freely only through channels well used, there could not be a more erroneous viewpoint.

The true man is he who has all the departments of his being fully developed, under control and working in the proper direction. It is only such a man who is capable of putting spiritual precepts into action, as well as of understanding them. "Spirituality" is an empty word, when applied to an idealism which never flowers into action.

The genesis of the perverted view mentioned is plainly to be discerned in the history of the world's religions—or rather theologies. This because in the major portion of them, the sacrifice of intellect and common sense has been demanded as the price of the soul's salvation. With such a habit of thought, what more natural than to imagine that to become wise in spiritual things is to be a fool in the ways of the world?

But the Theosophist should know better. He should understand that Karma is not a personal deity which will look after one as a reward of good thought and benevolent intentions. He should know that the spiritual universe is not a species of divine milch cow to be soothed into full flow by the utterance of harmonious mantrams. Becoming a Theosophist in name does not entitle any one to a begging bowl and the sustaining reverence of the rest of the world. To be a Theosophist in the true sense means to live for humanity, as self-sacrificing men sometimes live for family, for nation, or for an ideal. And withal, to use everywhere and at all times the same practical common sense and cool discrimination which worldly success demands of its seekers.

There are too many impractical Theosophists; there are too many passive and fatalistic Theosophists, who lay all misfortunes and failures to Karma, forgetting that they themselves are Karma, and that their troubles may be constantly self-created; there are too many Theosophists who seem to feel that ineptitude, awkwardness, and carelessness in practical affairs is a form of distinction and expresses a philosophical detachment from material things. But in truth such an attitude is an unconscious hypocrisy; an apotheosis of the failings which take other men to prison or workhouse, justly unsuspected of any "spiritual" or "occult" distinction.

THEOSOPHY SCHOOL

FEARLESSNESS, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-giving, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit—these are the marks of him whose virtues are of a godlike character, O son of Bharata.—*Bhagavad-Gita.*

Thus the words of the Teacher of 5000 years ago describe the Teacher who left his mortal body thirty years ago today—March 21, 1896—him we call William Q. Judge, whom H.P.B. called her "only friend." "Judge *knows,*" she said. And no one ever "knows" in the sense H.P.B. meant, who does not have those marks of a godlike character. She knew that in Mr. Judge were lacking the presumption, pride, conceit, and hypocrisy which turned many men of worldly fame into her enemies and persecutors; that in his own veracity, purity, and universal compassion, he alone was able to read the mystic marks, indelibly though invisibly to impure souls, imprinted on her own great nature.

Now, there is a strange thing about all these "marks," or virtues, as we call them: the perfection of any one of them implies all the others, and also, there is not one of them the seed of which, or the very bud of which, is not present in ourselves, even as small boys or girls. They were present in the small William Q. Judge, and no more inspiring anecdote is told of him than that which bespeaks the first-named of the virtues—his absolute fearlessness. Not knowing how to swim, the little lad was taunted one day by his playmates on the other bank of a narrow stream. Suddenly, he made up his mind, plunged boldly into the stream, and when he got beyond his depth, simply sank, walked on the bottom, rose again, struggled on, sank and rose, until exhausted, he reached the other shore!

That was the Judge of whom they later said, "He would walk over hot plough-shares to India to do his duty." If there were something of hurt pride and sense of injustice done that moved the lad, it yet evoked in him the will to dare and do, to carry through—even though he might die for it. That is the perfect Fearlessness. Such fearlessness evades not, shirks not any blame for blameworthy actions, shields no wish to appear more worthy than one is, looks for no rewards which are not due, hesitates not to test every act and thought in the light of the Higher Self.

If we would make Mr. Judge an ideal to us just in this—just in Fearlessness, wherever, whenever, and however we may find our

ways to go—thinking of him, and realizing that as he was,—a Fearless Defender of Great Ideals, a Fearless Defender of the Noble in all men of the race, both great and small—so may we become: then, we may not be long in discovering that such as he, who have reached "the other Shore" in very truth, have not really died. They are alive, and working still to help just such as we are, to become what we should be—more patient and understanding fathers, more wise mothers, more thoughtful and more modest sisters, more brave and pure brothers, more generous and unrevengeful friends, and more assiduously dutiful citizens in that Republic of Brotherhood which Mr. Judge and every true Theosophist has ever longed to see and labored to realize.

To truly love such Great Ones is to labor for the Cause they loved. And whosoever labors without self-interest in that Cause loved by William Q. Judge will not long be able to deny him, but come at last to reverence him and know him for what he was and is. He worked for that Future which is our Present, a Present permeated by his influence in this Lodge because one man saw Judge as Judge saw H.P.B. with the light of Great Presences upon him, and the lines of a Great Plan carried steadfastly through every phase of his days and years. Shall we, then, all carry into a glorious Future that Light and that Plan? We could. What was a fearing world has now become a lawless one. It needs our Fearlessness.

Do What You Can

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can,* if you ever expect to see Them." This being true, and another Adept saying, "Follow the Path They and I show, but do not follow *my* path," why then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

—*W. Q. J.*

LODGES OF MAGIC

Between the publication of "Practical Occultism" (reprinted last month) and "Lodges of Magic" which follows this Note, intervened "Occultism Versus the Occult Arts," made public by H.P.B. in *Lucifer* for May, 1888. This latter article was republished in THEOSOPHY for September, 1924. All three articles were reprinted in Volume I of THEOSOPHY, after having been out of print for many years, and therefore unknown to Theosophists of the present generation.

The Law of Cycles, of birth, life, death, appearance and disappearance, gain or loss, governs in the world metaphysical as in the world physical. "A fool and his money are soon parted" applies just as certainly to the heirs of the Occultism of H.P.B. as to the prodigal sons of any other treasure. She could give us Wisdom, but we have to make use of it if it is not to be lost to us. She could not make us wise.

"Lodges of Magic" was published in *Lucifer* for October, 1888. This was on the eve of the fourteenth year of the Theosophical Society, the repetition of the seven year cycle with its spiral progression up or *down*. Seven years earlier the Society had been weighed in the balance, as the *Mahatma Letters* show. Its progress had been a retrogression. Followed the corruption of the "London Lodge"; the "Coulomb Case"; the Society for Psychical Research "exposure" of H.P.B.; the case of Mrs. Cables and Mr. W. T. Brown, dealt with in "The Theosophical Mahatmas"; a host of defections by the lukewarm; an inlet of psychics and sensitives with a dozen and one aberrant "inspired" teachings of Theosophy; an all but open rebellion by Col. Olcott against the "interferences" by H.P.B. with his autocratic control of the Society; a strong, a very strong cabal against H.P.B. by the most prominent members of the Society in India and England, coupled with the renewed fury of outside assaults upon her integrity; finally the desertion and open battle waged against her by Professor Elliott Coues and Mabel Collins. Over against this trend Judge had established *The Path,* H.P.B. had removed to London, the "Blavatsky Lodge" had been formed, *Lucifer* had been founded, the autonomous "American Section" had been created. Like caste men and "untouchables" at a Hindu meeting, the sheep had been separated from the goats in the Theosophical Society. It was the hour of precipitation and a clear line of demarcation existed within the Society. In that hour of life or death for the Theosophical *Movement* was "Lodges of Magic" placed before the members. Olcott, Judge, and H.P.B. were together at London to "fight out the field." The issue was clear: H.P.B. and Judge would hold true to the lines laid, with or without Olcott, Sinnett, Subba Row, or the others. On his way to London Olcott had received in mid-ocean a "precipitated" Letter from the *Mahatma* "K.H.", which told him in unmistakable terms that he had come to the parting of the ways. If he was to be true to Them he must be true to H.P.B., Their *"direct Agent"*.

H.P.B. told Olcott that his "Theosophical Society" was a *"sham"*, a *"dead failure"* from Masters' point of view and hers: she was going to start a *new Movement* with or without him and his Society. Olcott yielded; the new work was undertaken *within* instead of *outside* the Theosophical Society. It was called "The Esoteric Section," but absolutely independent of the

Society, dependent solely on H.P.B. and Judge, who had suggested it, and who was to have full charge of it in America. *Lucifer,* in the same number which contained "Lodges of Magic", contained also the announcement of the "Esoteric Section", and a long extract from the *Mahatma's* Letter to Olcott.

The day was saved, a new lease of life for *another seven years* made possible for the Theosophical Society—lease that terminated finally in 1895—and a new era of work began exoterically. Esoterically, H.P.B. no more minced matters than she had with Olcott: the *Preliminary Memorandum* to the pledged members of the new-formed "Esoteric Section" told them in unvarnished terms of the corruption of the Theosophical Society and that the *future of the Movement* depended on their fidelity to their pledges.

What H.P.B. has to say, in such circumstances as outlined, has crucial significance for all those who think they can carry water on both shoulders, can accept in part and in part reject her Mission and her Message, can accept her and reject Judge, can accept MASTERS and reject Those for whom those MASTERS vouched—for as MASTERS vouched for H.P.B. as Their "direct agent", so H.P.B. vouched for Judge. Teachers or Teachings, "no man can serve two MASTERS." "Lodges of Magic" makes this clear—and makes clear the question of "Messages from the Masters." Which will Theosophists elect, the Theosophy and Occultism of H.P.B. and Judge, or that of those who belied and belie both?

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."
—CHURCHILL.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge, like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and The-
"osophists who may have been disappointed in their expectations of
"Sublime Wisdom being freely dispensed by HINDU MAHATMAS,
"are cordially invited to send in their names to . . ., when, if found
"suitable, they can be admitted, after a short probationary term, as

"Members of an Occult Brotherhood, who do not boast of their "knowledge or attainments, but teach freely" (at £1 to £5 *per* letter?), "and without reserve (the nastiest portions of P. B. Randolph's "Eulis"), "all they find worthy "to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils!)*

If rumour be true, some of the English rural districts, especially Yorkshire, are over-run with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increased an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H (ermetic) B (rotherhood) of L (uxor)," and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of "Isis Unveiled" for convenience of designation,† but which is known among initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances,* revealed to the profane; and the

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*Documents on view at LUCIFER Office, viz., Secret Mss. written in the handwriting of———(name suppressed for past considerations), "Provincial Grand Master of the Northern Section." One of these documents bears the heading, "A brief Key to the Eulian Mysteries," *i.e. Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast of their knowledge." Very sensible on their part: least said soonest mended.

†In "Isis Unveiled," vol. ii. p. 308. It may be added that the "Brotherhood of Luxor," mentioned by Kenneth Mackenzie *(vide* his *Royal Masonic Cyclopædia)* as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!! —which was the most flagrant untruth.

names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, "a Branch T. S. in his town. Surprised at his delay, I wrote to ask the "reason. His reply was that he had heard that the T. S. only met and "talked, and did nothing practical. I always did think the T. S. ought to "have Lodges in which something practical should be done. Cagliostro "understood well this craving of humans for something before their eyes, "when he instituted the Egyptian Rite, and put it in practice in various "Freemason lodges. There are many readers of LUCIFER in ———shire. "Perhaps in it there might be a suggestion for students to form such lodges "for themselves, and to try, by their united wills, to develop certain powers "in one of the number, and then through the whole of them in succession. "I feel sure numbers would enter such lodges, and create a great interest for "Theosophy." "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious

systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro, which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special ————shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and the Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking, "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question, "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his ———shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the

discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas, or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of "occult"

letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds,* "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S. P. R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anæsthetics—IGNORANCE.

THEOSOPHICAL SINCERITY

No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared forever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture," the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery." There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world.—*H.P.B.*

THEOSOPHICAL CLASSICS

"ALL perishes, Art alone endures." The representative objects in Art, Literature and Music are those which stand all tests and whose appeal is to that within us which responds to the touch of Genius. The response of our finite senses to that appeal is an attempt to translate, into terms we may to some extent understand, the message of the Higher Self to the Lower.

"The infinite cannot be sensed by the finite." Useless it is to strain the physical ear to catch something beyond the range used by mere sound. We may hear the sound, as of the singing tones of a violin, which sound is to us a mere melody, not reaching beyond our illusory senses. If the melody is produced by an artist, inspired by genius, something of the qualities of his true self is reflected in the objective tones and we are conscious of our sympathetic relation to that which gives to his music its meaning. Whether the player reproduces his own composition or that of another the true message will identify itself.

The same music, adapted to other uses, loses its message and its vitality. As an instance, we have heard Massenet's "Elegie" played as a fox-trot with the usual brazen cacophonics. The melody may still be identified but that which made it the "Elegie" is gone.

So with literature, and, by analogy, the literature of Theosophy. The Message of the Masters, transmitted by artists whom they have trained or inspired, will always have its appeal to those who will lift themselves up to receive it. Theosophical Classics will always identify themselves to those having the discriminating taste, whether natural or cultivated. Reduced to vulgar or "practical" uses, writings such as those of H. P. Blavatsky and William Q. Judge may still be recognized by their wording, but that which made them the Message of the Masters is no longer in them. Who among students has not seen the writings of H.P.B. quoted to give a spurious authority to inferior works, or her productions plagiarized and parodied for sectarian purposes?

Students who have learned to discriminate between theosophical classics and "jazz-theosophy" will never find themselves tempted by the temporary appeal of the latter, and others will find the true teachings existing, as always, when the proper contact is made. From that point we progress in proportion as we enter into sympathetic relation to that which gives to the teachings their authority.

INFLUENCING THE "LIVES"*

Question—Is it possible that our lower nature is composed of groups of elementary beings (sub-human) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off? If so, ought not the Higher Ego to be considered a trainer and teacher of the Lower Manas rather than as a foe, even as a parent restrains his children from wrongdoing, and would not this view make the conflict between the animal and spiritual nature easier to most people?

Answer—The editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can "cast off" anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to "sub-human elementals" composing us and which he calls "fanciful." They are not fanciful, even though the questioner views them in the wrong light and the editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can "educate," as inferred in the question, from a position as man which is apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own karma. For they are unintelligent and only act in their own way, just as water acts when it runs down hill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the editor infers, we will never come to right knowledge of the universe as it is.

They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and every one is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them—considering atoms as points of sensitiveness—there would be a break and no way

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**The Theosophical Forum*, April, 1892.

for karma to have effect. If they do not exist, then there is no way to make the connection between matter and mind and thought and circumstance.

The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree."—*W.Q.J.*

Occultism: White and Black

Occultism is colorless, and only when used by man for the one side or the other is it good or bad. Bad Occultism, or that which is used for selfish ends, is not false, for it is the same as that which is for good ends. Nature is two-sided, negative and positive, good and bad, light and dark, hot and cold, spirit and matter. The Black magician is as powerful in the matter of phenomena as the White, but in the end all the trend of Nature will go to destroy the black and save the white. But what you should understand is that the false man and the true can both be occultists. The words of the Christian teacher Jesus will give the rule for judgment: "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Occultism is the general, all-inclusive term, the differentiating terms are White and Black; the same forces are used by both, and similar laws, for there are no special laws in this universe for any special set of workers in Nature's secrets. But the path of the untruthful and the wicked, while seemingly easy at first, is hard at last, for the black workers are the friends of no one, they are each against the other as soon as interest demands, and that may be anytime. It is said that final annihilation of the personal soul awaits those who deal in the destructive side of Nature's hall of experience.—*W.Q.J.*

ON THE LOOKOUT

The Great Cosmic Paradox

In 1888 H. P. Blavatsky wrote as follows:

> . . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. *(Secret Doctrine,* I, 485.)
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> Official Science *knows nothing to this day of the constitution of ether.* . . . It is Matter on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. *(S.D.,* I, 487.)
>
> They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *aeons* in the archives of all exploded speculations. *(S.D.,* I, 490.)

These have proven to be prophecies as well as statements of fact. The contradictions pointed out remained unnoticed for decades, perhaps due to the common delusion that to name a thing is to explain it. The rise of the less materialistic science of the 20th century brought a wider vision, within whose purview the craggy reefs of the paradoxes became visible, as they emerged from the receding sea of narrow-minded materialism. This clearer perception formed the inducement for Einstein's entry upon his work, and at the same time made possible the general and favorable hearing for his theories.

The difference between Einstein and the classic theory of gravitation is fairly simple. The classic theory held that space—by which one really means the geometrical relationships between the things contained in space—was precisely what it seemed to the eye; that the power of gravitation, which held together planetary bodies, was transmitted through some medium—invisible, paradoxical in nature, undiscovered, but an intellectual necessity—to which was given the name of "ether." Einstein, making certain assumptions, building up a mathematical theory thereupon, and applying it to visible phenomena, stated that space is not what it seems, but is instead a psychological phenomenon; that ether, as such, is not the agent of gravitation, but that the presence of a body in space warps it in a curvature of the unknown fourth dimension. The apparent gravitational effect of a body in space is due to the fact that other bodies passing near it are compelled to follow the easiest path through space, which in that case, is the curved one.

The Line of Least Resistance

Cosmological science seized upon Einstein's theory with eagerness—almost unquestioningly. It is only recently that any substantial opposition has emerged. Regardless of whether or not the Einstein theory is closer to truth than the classical, though it probably is so as it brings closer a metaphysical conception of the Cosmos, what has apparently gone almost unnoticed is the fact that "space", which is capable of being "warped", is only the old enigma of a self-contradictory ether under a new guise. But it is true that Einstein's ideas about "time" find much support in the *Secret Doctrine,* while the following has a bearing upon his space concept:

> Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both. . . . *(S.D.,* I, 8. Proem.)

Of late Prof. Miller has discovered some facts contradicting the Einstein theory; while Dr. W. S. Adams, Prof. A. A. Michelson, and Dr. Chas. E. St. John of the Mt. Wilson Observatory, support him.

See Against Einstein

Among the few scientific men of importance who have risen in open opposition to the theory is Capt. T. J. J. See, Government Astronomer at the Mare Island Navy Yard, who claims to have made many experiments confirming the old classic theory, which he elaborates somewhat by adding "ether waves" as a proximate cause of gravitation. Capt. See's presentation is also one of the best possible presentations of the hopeless contradictions in it. According to him, the ether has the following characteristics:

It is 47 billion times less dense than hydrogen—the lightest known gas.

It is 689,321,600,000 times more elastic than air in proportion to its density.

For the rest we prefer to quote the eminent astronomer direct:

> Exact calculation shows that if we had five trillion cables of steel, each a foot in diameter, and the steel capable of lifting 30 tons to the square inch of the cross-section, this whole giant forest of steel cables would be stretched to the breaking point to hold the moon in its orbit about the earth. To hold the earth in its orbit about the sun would require an 11-inch cable of such steel on each square foot of hemispherical cross-section of our globe, which practically would cover the earth's surface with such a forest of steel cables, each stretched to the limit of its tensile strength. *(The Washington Post,* October 3, 1925.)

Now if any human being can conceive of a substance of such incredible elasticity and lightness, which is at the same time able to exert a power on the surface of the earth equivalent to the limiting stress of an eleven-inch cable of steel attached to every square foot of it, we will concede the possibility of practically any miracle. Capt.

See's idea is that "there is so much ether that its weight and its waves serve to hold in space the countless suns and planets throughout the Universe." But, unfortunately, his idea of gravitational action produced by wave motion is several degrees more incomprehensible than Einstein's theory itself.

THE GREAT DIFFICULTY

What does not yet seem to have been glimpsed by science is the fact that these problems are insoluble by physical means, or by thought directed along materialistic lines. The "Space-Force-Matter" conception of the Universe is inherently paradoxical and contradictory, whether under the aegis of Einstein or of See, for the simple reason that it is a psychological fiction under whatever guise.

> The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small center or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. . . . It implies that this expansion, not being an increase in size—for infinite extension admits of no enlargement—was a change of condition. *(S.D.,* I, 62-63.)

> In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter. *(S.D.,* I, 131.)

> It (gravity) is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion*. . . . These laws are immutable; but the motion of all the bodies . . . is regulated by the *Movers,* the Intelligences within the Cosmic Soul. *(S.D.,* I, 529-30.)

> To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? *(S.D.,* I, 513.)

CORPUSCULAR OR UNDULATORY THEORY

The Einstein theory, interlocking as it does with practically all of physics, has been the cause of the revision of the old ideas of light and other motions of the supposed "luminiferous ether." We learn from *Science,* May 8, 1925, that Prof. A. H. Compton is against the prevailing undulatory theory of light, and thinks it will be necessary to revive the corpuscular in some form or other. Prof. Compton is not alone in his misgivings; in fact, the whole "Quantum theory" leans rather towards the corpuscular idea than towards that of wave motion. Some scientists, in fact, admit that in the very nature of things, they are forced to use both theories.

Undulatory or corpuscular theory—it is all one. *(S.D.,* I, 528.)

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense . . . those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies. . . . Light and heat are the ghost or shadow of matter in motion. *(S.D.,* I, 515.)

For the physical light is but the reflection of metaphysical light.

But the question is, *whether the latter* (the undulatory theory) *is so firmly established as not to be liable to be dethroned as was its predecessor?* *(S. D.,* I, 579.)

Light, in one sense, is certainly as material as electricity itself is. *(S.D.,* I, 580.)

. . . the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). *(S.D.,* I, 587.)

Not that we would deny the ether—or any of the *many* ethers—for:

ETHER is the Astral Light . . . COSMIC SUBSTANCE, Matter. *(S.D.,* I, 326.)

The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. *(S.D.,* I, 331.)

It is a strange narrowness which is unable to conceive the necessity of a series of super-physical substances, to any of which the word "ether," as used in modern science, might apply.

ENERGY AND MATTER

The problems of gravitation, time, and space, are closely interlinked with the relationship between matter and energy. Thoughtful Theosophists should very carefully study "The Inertia of Energy," by Dr. Paul R. Heyl, in the *Scientific Monthly,* October, 1925, from which we quote:

The eighteenth century, like all its predecessors, was materialistic in its attitude toward natural phenomena. The modern concept of energy was not recognized; forces of all kinds were regarded as properties of matter, just as gravitational force was regarded until Einstein declared it to be not a material property at all, but a space property. By the introduction of the concept of energy and its elevation to a rank coequal with matter the nineteenth century made a notable departure from this traditional materialism. At the close of the century the two concepts, matter and energy, divided the province of physical science equally between them. . . .

This state of mind was rudely disturbed when Einstein announced that henceforth the tail was to wag the dog; that matter must be regarded merely as another aspect of that protean concept, energy; that there was a definite numerical equivalent relation between them. Just as 4.2×10^7 ergs of

energy equal one calory of heat, so one gram of matter may disappear as such, giving rise to 9×10^{20} ergs of energy.

But how can matter disappear? What then becomes of the law of conservation of matter, established over a century ago by Lavoisier, and long regarded as a great and permanent contribution to science? And how can energy appear without a corresponding disappearance of energy elsewhere? What of the law of conservation of energy, which has, since its foundation, enjoyed an esteem equal to that accorded the law of conservation of matter?

The doctrine of inertia of energy declares unflinchingly that both laws are wrong; that matter may actually disappear as such and energy in equivalent quantity appear in its stead. In place of the two former laws we have one broader principle—the conservation of matter—energy.

MATTER, GRAVITY, SPACE

After going into more details and explaining why this fact so long remained undiscovered, Dr. Heyl further says:

So it appears that our sun and all the other stars in the heavens are slowly dissolving into light. . . .

Perhaps the only distinction to be drawn between eighteenth and twentieth century ideas regarding the decay of the sun's mass is that the eighteenth century idea was thoroughly materialistic, while that of the twentieth century is just the opposite.

Incidentally, we find in his comments a significant admission: that Einstein's theory calls for gravitational action in contact—essentially a *Secret Doctrine* teaching—as opposed to *actio in distans*.

Einstein's theory of gravitation stands apart from all other attempts to explain this mystifying phenomenon in that he begins by denying that there is any force of attraction between two gravitating bodies. His strategy is excellent; having denied the existence of such a force he does not have to set up machinery to account for it. He replaces action at a distance by action in contact, of a transcendental nature, perhaps, but one of which a fair analogy can be given. It is like the deflection of a moving object by a surface of constraint.

But "action in contact of a transcendental nature" is exactly expressed by the *Secret Doctrine*, which says:

Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude; in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum*," as Leibnitz would say. (I, 615.)

Dr. Heyl goes on:

In the later development of Einstein's theory there is to be found a tendency to say not that a particle of matter has a space-cusp surrounding it, but that the cusp itself constitutes what we call a material particle. On this view the equivalence of matter and energy follows easily. Matter is static, an initial distortion in "space;" energy is kinetic, the spreading ripple into which the initial distortion is converted when whatever is holding it lets

go. On this view there is little to choose between the old concept of an ether and Einstein's concept of space. If space can be bent it may be straightened, and if this process be repeated frequently enough the space may be said to vibrate. Endow Einstein's "space" with resiliency as well as deformability, and we have something which strangely resembles the old-fashioned "ether."

NE PLUS ULTRA

In other words, matter is a distortion of space, and energy, a conversion of the distortion. Science has thus arrived at its *ultima thule* in the direction of Theosophical doctrine, as confined to the physical plane.

"Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown." . . . As *Mulaprakriti,* it (matter) is undifferentiated and eternal; as Vyakta, it becomes differentiated and conditioned. *(S.D.,* I, 10, *Proem.)*

. . . Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. *(S.D.,* I, 43.)

The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things. . . . Biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. *(S.D.,* I, 46.)

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute . . . which constitute the basis of conditioned Being whether subjective or objective. *(Proem.,* I, 15.)

For spirit is the origin of forces.

To occult Science, *force* and *matter* are *only two* sides of the same SUBSTANCE. *(S.D.,* I, 623.)

. . . To Leibnitz's penetrating mind everything is living activity and active energy. . . . His discovery that *an active energy forms the essence of Substance* is a principle that *places him in direct relationship to the Seers of the East.* *(S.D.,* I, 630.)

Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance? *(S.D.,* I, 554.)

. . . that, which is called "energy" or "force" in Science and has been explained as a *dual* Force by Metcalfe, is never, in fact, and cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* "Sarvaga," in conjunction with *Kâla* "time." The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things. *(S.D.,* I, 582.)

The above extracts contain practically every rung for the making of a ladder out of the present scientific *cul de sac.* Yet they cannot be effectively used without recourse to the very first fundamental of the *Secret Doctrine;* for taken all together, they are but ramifications of the central truth that:

. . . Absolute, Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance in their primal character are one also. *(S.D.*, I, 337.)

"MILK FOR BABES"

George Brandes, the Danish critic, has published a treatise purporting to show that Jesus Christ was merely a legendary figure. The superfluity of this proof at the present day, we surmise, draws Karmic punishment in the form of the following wrathful remarks from the publisher, Cornelius Vanderbilt, Jr.:

Poor Brandes! A pity that God bestows great intellects on such as he. Brandes stands before the world as one of the foremost literary critics of our time. All the more reason why he should be ashamed to devote his talents to spreading such a story about Jesus Christ.

Unfortunately George Brandes is an illustrious member of a large company . . . There are some groups in the United States who sit in high places who subscribe to the same belief, but happily they are in the great minority.

Our Redeemer liveth in the minds and the hearts of millions of us. If not, to whom shall we turn for guidance and for solace? God grant that in these tempestuous and energy-sapping days there shall be a Jesus Christ. We shall not thank any savant or group of scholars to prove to us that our Master never existed . . .

And what, if it is conclusively proven that Jesus Christ never existed, is to be gained? Will these learned men who seek to destroy the name of Jesus propose a substitute, something "just as good?" No, we have the horrible example of Red Russia to prove that there is no substitute for Jesus Christ. So let us forget George Brandes and his superminded body of intellectuals who depreciate the name of Jesus and smile at the story of our Lord. They may not need the comfort and the consolation which the belief in Christ inspires in most of us. But let us hope that the cult of Brandes will not gain many followers, for we repeat that the name of Jesus is the sweetest name that we have ever known. *(Illustrated Daily Herald,* Nov. 20, 1925.)

TRUE MORALITY FROM SELF-DECEIT?

Mr. Vanderbilt's viewpoint is that of millions of our fellow citizens, who are unable to understand that sweet belief in a spiritual "Santa Claus" myth cannot furnish sufficient weapons with which to battle the elemental powers of evil within our own natures. In a Universe of law, there is no possibility by which truth can be arrived at from a basis of myth, or true morality result from sweet falsehoods. Those who happen to be good, would be good anyhow, and better, under some more truthful creed.

Mr. Vanderbilt's naive attempt to show that there is no substitute for Jesus Christ needs to be set off against the many millions of Buddhists, Parsees, Brahmans, Zoroastrians, and Confucians, whose standards and conduct of morality average higher than those of Christendom. Likewise, opposite to it stands Theosophy, which

has no need of delicately preserved mythical sentimentalities as a basis; but, on the other hand, teaches the highest ideals comprehensible to the human mind. It must be said that the kind of reasoning involved in stigmatizing as "a pity" any act of "God," by a believer in that "God," is not of a kind to impress the wayward that there is "anything in" Christianity.

Mr. Vanderbilt, like other earnest publishers, is much concerned over the prevalence of crime in modern days. He and those like-minded might seriously consider whether their type of religion may not be one of the principal contributing factors to that excess of crime.

Dawning Perceptions

It is a matter of history that the out-worn and superstitious creed—and what creed is not superstitious and will not be out-worn? —first begins to disappear from the intellectual members of a community and then loses apace among the masses, who always follow "what the great man doeth."

For many years individual voices have been lifted against the folly and hypocrisy of evangelism. Now the tide is running full. Everywhere the mask of hypocrisy is being drawn from the face of commercial exploitation of the "inferior" races, and voices in the very sanctum are rebellious. Chester H. Rowell, the California writer, says:

> Does the Christian world understand that the whole Orient is challenging, if not Christianity, at least Christendom, to justify its claims of moral leadership? The Christianity of Christ, the Orient understands and might accept. But it denies that this is the Christianity of Christendom, and it arraigns Christendom on the charge that it is not Christian. Was the war in Europe, between Christian nations, a Christian war?
>
> Was the God to whom each side prayed to destroy the other the Heavenly Father of Christ? Is the fierce greed of the white man to exploit the yellow and brown and black man of the Occident, to dominate the Orient, a reflection of the Sermon on the Mount? And by what title shall the Occident send missionaries to Christianize the Orient until it becomes Christian itself?

A writer to the *Washington Post,* June 17, 1925, says regarding the recent Chinese uprising:

> The suggestion that this trouble originated with the bolshevists looks like a mere pretense to cover another and more sinister responsibility. The real meaning of the Shanghai outbreak is that the Chinese poeple are tired of being pillaged, plundered, robbed, insulted and kicked in the face by the Christian nations.
>
> There is one thing upon which we should insist unwaveringly. No matter who seeks to involve us, keep the United States out of this mess. It is no part of our mission to shoot Chinamen because they don't happen to like to be robbed.

An Editor in the same paper for September 3, 1925, says sa castically:

When the mandate system was invented by Gen. Smuts to enable t allies to make their secret treaties effective, it was unctuously stated in t league covenant that the great powers were taking over backward regio reluctantly, but with conscientious regard to their duty toward civilizatio Now Turkey and Great Britain are quarreling over the right to perfor that sacred duty in behalf of Mosul, which is a barbarous oil-bearing regio The white man's burden is heavy, but it must be borne with fortitude.

OTHER OPINIONS

As though such rebels—and they are becoming legion—wer not enough, Dr. W. J. Sherman says in a sermon:

Cyrus Wood, former ambassador to Japan, said, "The exclusion a was an international disaster of the first magnitude. A disaster to Amer can diplomacy, to American business and to effective work of the America church in Japan." A newspaper in the Orient commented upon the act b saying, "If Christ were to come again, he could not and would not b admitted to America or Australia."

Tagore, the Indian mystic, said caustically, "The people of the we came and put in their trade and their philosophy and there came out– Calcutta." Stanley Jones, a brilliant young evangelist in India, said r cently, "When I went out to India I thought I had to defend the whol western cause. I soon found it could not be defended."

The day of the old fashioned missionary is gone. David Livingston is superseded by Francis McConnell, who plunges, not into the jungles o Africa, but into the jungles of Pittsburg. . . .

Our Christianity is not enough for us to export. The east is broad casting this startling news, "Your Jesus is hopelessly handicapped by hi connections with the west." We can no longer hope to Christianize th world with the philosophy and the methods of Mars. The church ha gone from Jerusalem to Jericho and has fallen among efficiency experts They have robbed her and stripped her and left her bleeding.

We have lost immeasurably when we count on material. Every singl material thing we list in our missionary reports was lacking at Pentecost (*San Francisco Illustrated Daily Herald,* October 12, 1925.)